

THE
RELIGION

7.

Established by Law, asserted to conduce
most to the true Interest of

Prince and Subject.

As it was delivered in a Charge, at the General Quarter Sessions of the Peace, held at the Borough of *Newark*, for the County of *Nottingham*, by adjournment for taking the Oaths of Supremacy, &c. *July 21th. 1673.*

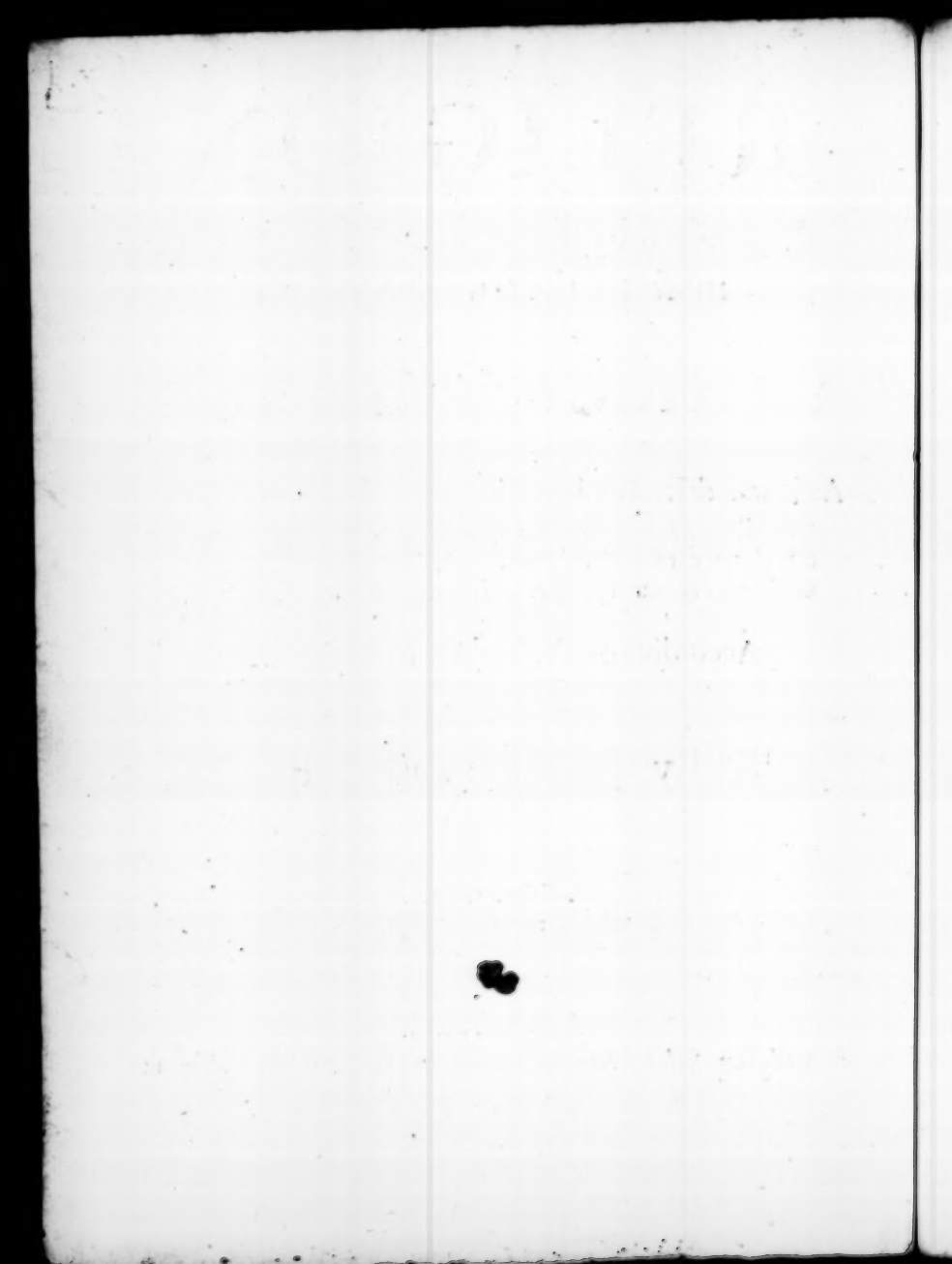
According to the late Act of Parliament:

By *Peniston Whalley Esq;*

I. Esdr. 3. 12.
Truth overcometh all things.

LONDON,

Printed for *John Place* at *Furnivals-Inne-Gate* in *Holbourn*;
and *Thomas Bassett* at the *George* near *Cliffords-Inn* in
Fleet-street. 1674.





TO THE
R E A D E R.



Did not intend to have given thee the trouble of an Epistle, very well knowing, that men are not to be persuaded by Argument to like any thing of this nature, that they have an aversion from: But that on Sunday Aug. 24. 1673. a day as famous in our English Kalender, as the French, A Quaker came to discourse with me, about executing the penal Laws, wherein he had a five shillings concern: I askt him the reason of his opinion, knowing that he had been, a rational Country-man, before he fell into those fopperies; He replied, That he had a call from above, and the words were, Obey the Lord; and from that hour he turn'd Quaker, and

There were present at the Discourse the chief Constable of the Hundred, the Parson of the Town, an eminent Physician, besides others.

To the Reader.

I have reason to believe with as much resolution, as any man of any perswasion in the world; Now I do not see, but its as good an authority as St. Benets single Testimony of seeing his Sister Scholasticas soul go to Heaven: Nay it is as good an Authority, and as argumentative as the Independents unintelligible notions about Conversion, Sanctification and Grace; for they arise but from a self-satisfaction within them, as they say, which is no more to be urged to a stranger then my Quakers voice; nor is this the single saying of this Quaker, but if it be inquired, you will have the like account from most of them, and therefore for ought an indifferent person can judg, as good or better authority, witness Viva Voce being alwaies of more credit then Here-say evidence, then the many Revelations about the immaculate conception, now made
Cited by Still. an Article of Faith, or Bell armin's vision to prove auricular confession, or Urban the 4th. instituting of the Feast of Corpus Christi, in confirmation of Transubstantiation upon the Revelation of a certain woman, or old Symon Stockes Revelation from the Blessed Virgin for the habit of the Carmelites, or as John 19th. instituting the Feast of all Souls 1004 upon the dream

To the Reader.

*dream of the Abbot Odilo ; who dreamt that he
heard the Devils roar for the Souls taken from them
by Masses and Dirges, : By this thou mayst easily see,
that most of the many differences betwixt Us, and the
Romanists, with the Independents, and their Ad-
herents, are resolved into Revelations, and Fan-
cies, and so of no more Authority to indifferent per-
sons than the Enthusiasms of the Quakers ; But the
Church of Rome can by no means fall justly under such
a censure, considering she is, as we say a true Church,
and acknowledged by all to be ancient, and how all
along she has been like Syon, a City that is at unity
in it self ; but that unity will not be much admired
when this short Ecclesiastical History of twenty years,
commencing 1030 is considered : In the Church sate
Benet the ninth twelve years : Benet is deposed, and
Silvester the third comes in by Symony, and is
expelled by Benet, and he by the people, he resigneth to
Gregory the sixth ; so now three Popes in Rome, all
deposed at Sutrium, and Clement the second chosen,
who flies into Germany, and is poisoned ; Benet
again eight months : And is not here a blessed har-
mony for fifteen years ; Then Leo the ninth succeeds
five*

Ex Becan.
th. in prol.
4 Lib. Sect.

Ref. Chron.

To the Reader.

five years; but least I should enlarge my volume to the rate of a Play, and so undo the Stationer, I will only tell thee that I gave it in Charge, because I thought it my duty, and Printed it, because it may from my hands be more indifferently lookt on, as one known to have no worldly Advantage by the Church, then from a known or suspected Divine, who will by prejudiced men, which are now too many, be looked upon as partial, and so may have a better effect then ordinary; for though the world generally be Sermon-proof, yet possibly it may not be Charge-proof, and that encouraged me to make this venture. Yet, because of a thing like a text, which like one of your old fashioned Sermons, chimes in every Paragraph, some to discredit it, will according to their scoffing way call it a Preachment; well be it so, it was neither preached in a Church, nor according to the Liturgy, and so consequently a Conventicle, (a name amongst many so sacred, that it apologizes like Corban amongst the Jews for omitting the duties of the fifth commandement) and so then there is no great fear of well coming of; but let all conventicles take Example, a thing more revered now than
Precepts

To the Reader.

*Precepts, and assert the Laws and Religion establish-
ed as I have done, and its very probable, they may
get a bill of comprehension, and in the mean time his
Majesties Justices, I believe, will be unwilling to
disturb them.*

Gentle.

1875
The first of the year was a
very dry one, and the crops
were much injured. The
season was not very
successful.





Gentlemen,

THis being a time that the true Sons of our Church might devoutly wish for, but could not Morally few months ago hope so soon to have seen; wherein, as by a Touch-stone, gold is distinguished from baser mettals, the true Protestant Religion from Fana-ticism and Popery, it may not be improper to say something to you, by way of *Preamble*, of Religion; and the rather, because you know there are so many profes-sions, all pretending to an Equal and Apostolical Right.

Now to enable you the better to distinguish, I lay this down for a just and true measure of it, *That Religion is the best and safest, that most magnifies God, and likewise most advances a peaceable Christian conversation amongst men.* I shall not say much of the former at present, considering that all professions equally pretend to it, but make the main subject of my discourse concerning the latter. Our blessed Lord and Saviour left this for a standing rule to his Church: *Whatsoever ye would that men should do unto you, even so do to them:* By the strict following of which, so much advancing a *Peaceable Conversation amongst men*, she triumph't o're the Roman world in less than three hundred years, notwithstanding the opposition of all her Legions. The Professours of Chri-

B

stianity

stianity amongst us, may be reduced to five heads: *Quaker, Independent*, (under which may be comprehended all the Rabble of Sects, as Familists, Anabaptists, Fifth-Monarchy men, &c. for Independency is like a Mathematical line, *divisibilis in semper divisibilia*) *Presbyterian*, Church of *England*, and Papist. Now when I have set forth the Principles and Practices of all severally, it will not be hard for a Rational unbiass'd man to judge which is the safest Religion, that is, which most advances a peaceable conversation amongst men.

The Quaker hath a plausible pretence, by his Principles of the unlawfulness either of Swearing or Fighting, and his practice accordingly, which, if so, (as he may very well be suspected to have none, considering their being still acted by a light within them) are absolutely inconsistent with Government, and consequently with peace; which will be easily granted when it is considered, that the first moment a man turns Quaker, the King loses a Subject, as to the being useful to him, and every man a Neighbour; for he that will not fight in an honourable and just War, of which no private person is judge, is as dead to his Prince: And likewise, he that will not assert truth, by oath thereto lawfully called in vindication of his Neighbours Interest, there being no other way to do it by the Constitution of the Law, is worse to him. As for their pretensions to perfection, contrary to Scripture and their own impure practice, I shall leave to the Divines to consider of, and conclude that Quakers *are like salt that hath lost its savour, and thenceforth good for nothing but to be cast out, and to be trodden under foot of men*: For it is not at all consistent with the prudence of Princes, to connive at, much less to tolerate an opinion that renders the abettors useless, if not worse, to all the ends of Government.

The

The Independent now pretends to a kind of Call or Election into the Pastoral Office, as they term it, by a Company of people who say they are Saints, and that's all the reason we have to believe it. I should wonder how it can come into any mans head to accept of an Office, according to their own opinion, sacred too, upon such a title (but that we see ambitious men will accept of Power upon any terms) it being a principle in Law, *Nemo potest plus juris in alium transferre quam ipse habet*, None can transfer or give a greater right then he hath. And I think all sober men will grant, that the people, *viz.* Tom, Dick, and Cis, originally have no such power as to confer Holy Orders. *Electo* then may be a fitter name then Pastor, for those *Boanergeses*. I have heard of a Garrison that in a high mutiny, turn'd out the Officers, and chose out of the Commonalty, others into their rooms, by the name of *Electoes*, to supply their places in martial conduct, who acted their parts stubbornly enough against their General, as fearing to return to a private condition, if not worse. So our pretended Saints have thrown off their Spiritual Governors and Directors, and have done worse then the Idolatrous *Israelites*; for they so far observed the Decency of Exod. 32. 23. Order, as to desire the High-Priest to make them Gods, which should go before them: But ours have of themselves chose their Gods or *Electoes*, who are not likely to return in haste to the Communion of the Church, and consequently to the condition of Private men, being that they exercise as absolute an Episcopal and Despotical power, over the Estates and Consciences of their respective Congregations or Troops of *Banditti*, as ever any Pope pretended to, in the days of the greatest Ignorance and *Bigotery*; it being their design (I suppose) to take the Kingdom from men, and to give it to *Jesus Christ*; and then the Saints and the secret ones shall

J. Owen p. 22. *work destruction*, as the same Author elegantly hath it.
165.

T. Goodw.

P. Nye.

Skid. Symfon.

W. Bridge.

Jer. Burrows

Apol to the

Parliament.

Now what may be the end of that, is not hard to say, when a Club of them have jointly declared : *This Principle we carried along with us , not to make our present judgment and practice a binding Law for the future.* Now if these be not as slippery Chapmen, by vertue of this, as either the Papists with their *Fides non est servanda cum Hæreticis*, Faith is not to be kept with Heretiques ; or the Quaker with his *Light within*, I am much mistaken.

Caryll.

Sir W. R. Hist.

World.

Pun. War. 2.

Now that something has been said of their Principles, 'tis fit you should know likewise of their Practices; which have been such, as have not at all shamed their Principles : For all our late Civil War and Bloodshed, with the never to be too much deplored Fate of the best of Kings then, or many ages before living, was the result of their most holy Faith, and all justified by following *Divine Providence* ; and not only so, but they persisted in their Rebellion to the last too, as is evident to all knowing men of that time ; nay they were so generally involved in it, that *Capua* it self was comparatively loyal : For there were upon a strict scrutiny *two* found not guilty of *Rebellion* ; but to these Gentlemen the saying of the Psalmist may be applied, *There is none that doth good, no not one* : And none that is loyal can take the application of that Scripture amiss, that considers, that in the year 1648 a Book was printed and licensed by the then Authority, with this Title, *Several Speeches delivered at a Conference concerning power of Parliament to proceed against their King for mis-government*, which is word for word taken out of *Parsons* the Jesuites book, as the learned Dr. *Stillingsfleet* hath observed ; which Book was written under the name of *Doleman*, as I take it, to invalidate the *Scotch* succession, and consequently our Kings Title to the Crown of *England* : so harmoniously
did

did the Independent and Jesuite agree against the common enemy; *Herode* and *Pilate* were not so unanimous in crucifying the Lord of Glory, as these were; and probably will be again upon occasion, in quenching the light of *Israel*: And yet a modern Author, that takes himself for no small fool, has the confidence to say, that *the Cause*, meaning the Rebellion 1642. *was too good to be fought for*. But it may be presumed by what overt acts we see of their Allegiance, that had they the same opportunity again, they would not have so Venerable an opinion of it.

Rehear.
Trans.

It will not now be difficult from what has been said to conclude, that Independent Principles and Practices notwithstanding the unintelligible *Jargon* that their Sermons and other printed discourses are full of, are far from making any thing towards a peaceable conversation amongst men, and so to be lookt on accordingly. Now what severity soever is shewed them, must come far short (because the Laws are not strict enough for't) of what they have shewed to others: For it passed for Orthodox amongst them, *That God would have Judges to shew no mercy, when the quarrel was against Religion*.

Th. Case.

The Presbyterians pretend to a constant succession of Holy Orders or Ordination by imposition of hands from the Apostles time, as well as we, but by the Medium of Presbyters, as we of Bishops. They, that is the sober part, (for

There is a Church as well as Kirke of Scots)

Clevel.

wave enthusiasms and such like dreams, and make the Scripture the rule of Faith, as well as of manners; all the difference then lies in the construction of the word *Presbiter*, which they say signifies a preaching, ruling, and sometimes a lay-elder, and our Divines (and doubtless with more reason) say a Bishop, and such an one, as hath superintendency over Presbyters too; but this having

ving been the subject of the learned pens *pro* and *con*, I shall say no more, but that many of them are worthy in their generations, and eminent both for Learning and Piety, and have been instrumental too in the Kings, and consequently the Churches Restauration; let them now come into her bosome, who is always willing to receive them, and reap at least the fruits of those worthy labours, least the controversie betwixt us and them be decided by a third party, as that of the Mouse and the Frog in the Fable, was to the ruine of both the gladiators: And I hope there may be an expedient found out for it, for I am sure the Church of *England* is not of the humor of Pope *Paul* the fourth, who said, *rather then he would loose one jot of his due, he would see the whole world ruin'd.* It cannot be said, that they were ever immediately guilty of any Sovereign Princes blood, yet they were a little School-men like, too nice in the distinction betwixt the Politique and the Personal capacities of Princes, and did a little too inconsiderately swallow the Vulgar Error of the Kings being one of the three * Estates, not having a due regard to the ill consequences of both, which naturally are such as must render the assertions of those opinions, liable at least to a suspicion that they have been far from being zealous in every thing that may advance a peaceable conversation amongst men.

The next in order is the Church of *England*, whose *Credenda*, matters of Faith, are according to the holy Scriptures, and the first four general Councils, and are such as all her opposers (but the buzzardly Quakers) believe, or at least pretend so, to be true and Orthodox; she claims a succession of Bishops from the Apostles, and hath as much authority for it, notwithstanding the Fryer-like tale of the Nags-head-Tavern, as any of the most potent of her adversaries; she directs Prayers to God, accord-

Cor. Trid.
p406.

* I humbly propose to those worthy persons of that judgment, whether the making the King an Estate makes him not a co-ordinate power, and where such is, then in reason, all matters are to be decided by majority of suffrages, and how that will lessen Majesty, he is very shallow that cannot discern.

according to his command, and not to the uncertain ear of a Creature intercessor; in fine, she believes according as they believed, in the purest primitive times, and directs mens practice accordingly; and though her directions are not so successful perhaps as then (yet then there were immoralities, as may be seen by the irregularities in the infant Church of *Corinth*, and the impurities amongst the *Nicholaitans* and filthy *Gnostiques*) it can no more be attributed to her, then the Idolatry of the old *Israelites* could be to *Moses*, who directed them otherways. I shall not use many Arguments, for truth needs not many Champions, but only say, That if Loyalty and Obedience to Lawful Authority, be an argument of a peaceable conversation, the Church of *England* is to be preferred before all others of our Cognizance; witness her brave and patient suffering during the almost 20 years of tumult and tyranny, in which her sons asserted their allegiance with so much chearfulness to the loss of their lives and fortunes, as is not to be parallel'd in any age; to whose restless endeavours and constant struglings against the pretended powers, his Majesties happy return may more justly be attributed then to any other second Cause. Independency it self was not more eminent for Rebellion, then she for Loyalty, which is as inseparable from her, as light from colour; for its as well known as a Negative can be, that never any of her sons ever made defection, as to that, except one Apostate Bishop (which is the less to be wondered at, considering there was a Judas amongst the twelve) since the Reformation from *Rome*; and though many did pay obedience to the late powers, yet it was for wrath, not conscience sake. All this considered, it will appear no great wonder, if her sons be still kindly lookt on by his Majesty, according to the saying of his Royal Uncle to his Cardinal upon another occasion:

There

Lut. Ludo.
p. 169.

Rev. 3. 10.

There was no reason he should forsake them that loved him, to humor the Caprichio's of those that did not love him. So what the Spirit said to the Church of *Philadelpha*, may I hope without presumption, be applied to that of *England*: *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the Earth.*

Now we come to the Church Triumphant, that of *Rome*, whose Grandeur hath o're gone all the Churches that ever were; in the pomp and vanity of this wicked world, she professes the well-bred (that is) the Traveling Religion, and thinks, I suppose, that we are as discerning in the point of Religion, as we are in that of Cloaths, in love with every thing that is Forraign; she would never offer else to impose all her little tricks upon us.

Zec. 11. v. 7.

The two Pillars or Staves, on which this mighty Machine of Popery is supported, are not Gods staves of *beauty and bands*, but Supremacy and Infallibility; Pope *Boniface* the 8th was a great Asserter of the former, when he made it Authentick Law, in these words: *We say and define and pronounce, that it is absolutely necessary to salvation, for every humane Creature to be subject to the Bishop of Rome.* A new Article of Faith never heard of amongst the Ancient Creeds, Antiquity making out the contrary; For *S. Edw. Laws c. 19.* delivers this for Law, *Rex autem qui vicarius summi Regis est, ad hoc constitutus est, ut Regnum & popu'um Domini, & super omnia sanctam Ecclesiam regat, & defendat ab inimicis, maleficos autem destruat.* By this you may see that the King was owned by the Law then to be Gods Vicar or Vicegerent, not foreseeing the proud decree of *Boniface*. *Inter omnes convenit, quod nemo possit appropriare ullam Ecclesiam cui animarum cura incumbit, cum sit res*

Cited by L.
Cook Re. 5.

Ecclesiastica, & Ecclesiastica personæ approprianda, nisi ille qui jurisdictionem habet Ecclesiasticam; sed Gulielmus primus ex se, sine quavis alio Ecclesiarum curam personis Ecclesiasticis, ut Rex Angliæ appropriavit, unde ipsum Ecclesiasticam jurisdictionem habuisse consequitur. It is agreed of all hands, that no man can appropriate any Church with cure of souls, because it is wholly an Ecclesiastical affair, and to be appropriated to an Ecclesiastical person, except one that hath Ecclesiastical jurisdiction; but *William* the first King of *England* did do it, from whence it must follow that he had jurisdiction Ecclesiastical.

Now if the Kings of *England* had Ecclesiastical Jurisdiction, as it appears they had, by the exercising of it, notwithstanding the decree of a little Council or Conventicle to the contrary, which decreed that *no spiritual person should enter into any Church by any secular person*; Con. Mant. where was the Popes Almighty Power almost, that he pretended to, about that time in every thing?

By the ancient Laws of the Church of *Rome*, the issue born before marriage, is as lawful inheritable, marriage following, as otherways; yet that was never allowed in *England* for all the Popes power, as may appear by the Statute of *Merton*, when the Bishops instantiated the Lords 20 H.3. that they would assent that the Custome of *England* should conform to that of *Rome*, in that particular received this for answer, *Nolumus Leges Angliæ mutare*, We Cooke 5. Rep. will not change the Laws of *England*.

By this may be seen what a small influence the Popes had even at that time upon our Parliament, notwithstanding the assistance of the Bishops, and mitred Abbots.

Yet afterwards *P. Inno. 4.* occasionally with a great deal of Magisterial Indignation (being very angry that *Grosted* Bishop of *Lincoln*, refused a Nephew or nearer Kinsman, Fox p. 407. for a Prebend of that Church) said that the King of *Eng-*
C land

Mancipium.

land was his Vassal, his Page, his Slave, reflecting I suppose upon that submission that King *John*, as the Emperour *Frederick* said in his Letter to *Henry* the third his son, more like a woman than a man, made to *Pandolphus* the Legate; yet *Edward* the first that Heroick Grandchild of that unfortunate Prince, was of another sort of mettal, for in his Reign a Subject brought a Bull of *Excommunication* against another Subject of this Realm, and published it to the Lord Treasurer of *England*, and this was adjudged Treason by the Ancient Common Law of *England*, against the King, his Crown and Dignity, for which the offender should have been drawn and hang'd; but at the great instance of the Chancellor and the Treasurer, he was only abjur'd the Realm for ever.

Vid. le Regist. f. 224.

Certain Messengers had from the Pope serv'd Process upon an Officer of *Chancery* then held at *Tork*, to command him by those Bulls to appear at *Rome*, & for this contempt the party that served the Process, was committed to *Tork* Castle; and at length the Kings Majesty, by the entreaty of divers great men of the Realm, was content upon taking bond, that he should answer the said contempt *ad proximum Parliamentum nostrum ubicunque illud summoneri contigerit*; at our next Parliament, where ever it happens to be assembled or summoned, to deliver him out of Prison.

Edward the first presented his Clerk to a Benefice within the Province of *Tork*, who was refused by the Arch-Bishop, for that the Pope by way of Provision had conferred it upon another; the King thereupon brought a *Quare non admisit*, the Bishop pleaded that the Bishop of *Rome* had long time before provided to the said Church, as one having supream authority in the Case, and that he durst not, nor had power to put him out; who by the Popes Bull was in possession: For which high contempt against the King, his Crown and Dignity, in refusing

to

to execute his Sovereigns command, fearing to do it against the Provision; by judgment of the Common Law the Lands of his whole Bishoprick were seized into the Kings hands, and lost during life: So all these Presidents considered, it is no wonder if that bold *Briton* who publish't the Excommunication against Queen *Elizabeth* in *Pius Quintus* his time, met with the sinister accident of a Halter.

For if it be treason in a Subject to do so against a Subject, as it was adjudged in *Edward* the first his time, *a fortiori*, as my Lord *Cooke* says, it is treason for a Subject to do so against his Sovereign: It may very well be asked now, considering these high Practices, and some strict Laws to abate the power of the See of *Rome*, how the Pope could possibly have so considerable an Interest as we know, or at least believe, he had in *Henry* the eighth's time. The Statute of Provisors of Benefices of 27 Ed. 3. gives you a reason to that time, in these words, *That though the Statute of Ed. 1. 25 *. stands good, yet by sufferance and negligence, it hath been attempted the contrary.* The Pope afterwards got ground by the remiss latter end of *Edward* the third's Reign, and the whole one of *Richard* the second, who though he made the strict Law of *premunire*, yet it did much abate of the strictness of the Common Law before spoken of, which unhappy Prince was deposed and murdered by his Cosen and Vassal *Henry* of *Lancaster*, who though the murdered Prince left neither Children nor Friends, yet by reason that the murderer was not next Heir at Law, he was a little uneasie all his Reign; so that he was forced to comply, by reason of the badness of his title, contrary to the humor of his great Father, with the ill designs of the *Roman Clergy* (who of all are the best at soldering crackt titles) and make bloody Laws against the *Lollards* under the notion of Heretiques; yet *Henry* his son, who had no fault but his title, let them know

** Which Statute is not in the printed Statutes, either by negligence, or probably because it was made at Carlisle, the Roll was not transmitted to London.*

H. 4. 2. c. 15.

other, I will not say better things, by suppressing the Priory Aliens, which was all that was done to shew the Courage of the *English* Kings in that particular, till *H. 8.* who was, if you peruse the *Chronicles*, the first that had leasure to question his Holinesses encroachments upon this Monarchy.

Rel Hist. W.
Chronolog.

Neither was the Supremacy much more ancient abroad, for the first that had any thing like it was *Boniface* the third, to whom *Phocas* about 606 granted that he shou'd be the head of all Churches; 'twas that *Phocas* that murther'd his Lord and Master *Mauritius*; and to say the truth, the Popes have arrived to that height they now pretend to by the wickedness of Usurpers, who having no title themselves, made little regard what they gave to others, to countenance their own Rapine; yet this grant was not so authentique as to make the succeeding Popes stand upon their own legs, for the first downright opposer of the Emperour, was *Constantine* the first, who opposed *Phillipicus* about Images, and not only so, but for the greater affront, forbade the publique use of the Emperours Name and Title, his Successors *Leo* the third and *Gregory* the second, wrote so after his copy, that they stript the Emperors of all they had almost in *Italy*, by absolving the Subjects of their Allegiance, that they fell into Rebellion and destroyed their Provincial *Governours*. The Popes of that time were encouraged to this insolence by correspondence with *Charles Martell*, Major of the *Pallace*, who more then probably had some design of usurpation upon the Crown of *France*, at that time managed by a race of weak Princes, which afterwards *Pepin* his son executed by the help of Pope *Zachary*, who understanding his meaning when he sent to know, whether it was not fit for him to bear the name, who did all the business of a King, readily absolv'd him of his oath to his Lord and Master with all his Nobles and People: *Pepin* upon this
de-

Still. Fa-
nat. of the
Church of
Rome. 362.

deposed his Master *Chilperick*, and put him into a Monastery, and by some such way or worse, made sure of the remaining house of *Pharamond*. By this may easily be seen the danger that attends lawful Sovereign Princes by the exorbitant power of the Pope o're the consciences of their Subjects. The successors of this *Zachary*, notwithstanding the succors that *Pepin* gave them, which needs must be very great, having nothing to adjust his perjury and usurpations but the Popes supremacy; as on the contrary they had nothing to save themselves from the fury of their justly provoked *Leige Lords*, but the strictness of that League; yet some of his Successors by reason of the *Lombarde* power, were not free from trouble; for Pope *Leo* the third was put into Prison for some enormities, and escaped to *Charles* into *Saxony*, who brought him to *Rome* with an Army to clear himself, where calling a Synod to examine whether the matters were true or no, that he was accused of; the bold Pope took the Chair and jollily determined it, *that the Bishop of Rome was above all men, and to be judged by none*: But to make *Charles* amends, he Crowns him and Proclaims him *Augustus*, and Emperor of the *Romans*, to which he had the same title as his Father had to the Kingdom of *France*; and *Charles* in requital conquer'd the *Lumbards* for him, and bestow'd most of those Lands upon him, called now the patrimony of the *Church*; for which he was, I suppose, Sainted many years after, having no other virtue but that to deserve such a favour; and who knows but that some kind Pope hereafter may canonize the *Rump-Parliament*, or at least the High-Court of Justice, they having as much right to do what they did, as *Charles* had to be King of *France* (for the Fathers prosperous treason could never create a title in the Son) or *Emperour*, and I am sure they did the See of *Rome* more service then that great Warrior for all his enfeoffing her in those *Italian* Provinces.

And

Hist. Coun.
Tren. 835.

And this is the Original of the Popes greatness, who as long as the Empire continued in the line of *Charles* out of common policy, if not gratitude, were very mannerly to the Emperors, for they still dated their Bulls, Privileges and Grants, with these formal words, *In the Reign of such an Emperour our Lord and Master.*

But *Hildebrand* was of another temper to the German Emperours, for he forced *Henry* the Emperour with his Lady and Prince, to attend him three days at the Gates of *Cannusium*, before he would admit him to his presence; *Alexander* the third was not much more modest, when he set his foot upon the Emperour *Frederick* his neck, prophanely applying that saying in the Psalms, *super Aspidem & Basiliscum ambulabis, & conculcabis Leonem & Dracorem.*

Con. Trid.
314 by his Em-
bussaieur.
Foul. pag.
725.

To this submission was the Emperour forced to save the life of his Son, who was lately fallen into his malicious hands by misfortune: But least these Examples should by reason of their Antiquity be objected against, it may not be amiss to give some later instances of their being busie-bodies in managing of Crowns; *Julius* the third very briskly told *Henry* the second of *France* in the year 1551. *That if he took Parma from him, he would take France from the King;* and in the year 1626 *Urban* the eighth sent to forbid his beloved sons the Catholics of *England*, the taking of the pernicious and unlawful Oath of Allegiance; nay more, the Catholics of *Ireland* submitted that unhappy Kingdom to the said *Urban*, and after to Pope *Inno.* the tenth, who bestowed it as a favour upon his dearest Miss *Madam Olympia*. In the year 1662 Cardinal *Barbarino* bids the *Irish* take heed they fall not foul upon some things condemned by holy Church, in adjusting their Loyalty, which they at that time stood in need of, considering the then posture of affairs: But these however, the latter is a private Doctors opinion, and the

the Church not at all answerable for it, says the little Priest that leads the silly women captives; for to give them their due, they will never justify any thing but what may conduce to their ends, like them that never tell truth for truths sake, but because it is fit to be so; they give the best words of any people in the world to bring people into their Communion, but when once in, they'll shew you another manner of Countenance, especially where they have a coercive power, you must then believe all their little things upon pain of being deliver'd up to the secular power, that is to *Fire and Fagot*, as it was almost in our *Grandfathers* days: and what fair dealing can we expect from them? when the Author of the History of the Council of *Trent* gives this Character of the Pope *Paul* the third, that he was a *Prelate endowed with good qualities, but among all his Vertues, he made more esteem of none, then Dissimulation.* C.T. p. 71.

But to make this more appear, I'll give you a relation of some transactions of the *Inquisition* related by a Romanist, which clearly make out, that, that Holy Office, as he devoutly terms it, did take upon them (and I'me sure do so still, if they do any thing) the cognizance of things, of which, by their first institution they were not at all appointed Judges; that Office or Court was set up at the instance of *Dominick* (whose Mother dreamt when she was with Child of him, that she had a whelp vomiting fire in her womb) to reduce the *Waldenses* about the year 1205, and afterwards brought into *Spain* upon the Conquest of *Granada* by *Ferdinand* and *Isabella* Kings of *Aragon* and *Castile*, as an expedient of discrimination of Christians from *Jews* and *Moors*: But *Charles* the fifth made other use of it in the Low Countries, for by its help he burnt and otherways destroyed 50000 of his poor Subjects, little thinking that his memory, as well as the persons, of his most inward friends should fall under their lash, The

Martyr. in
vit. Dom.

The Story lies thus , which for the Novelty I have translated.

Viz Don
Carlo.

“ Amongst all the Reports that had been raised in the
 “ world concerning the said Emperour, viz. Charles the
 “ fifth's retreat, the strangest was, that the continual com-
 “ merce he had with the German Protestants inclined
 “ him to their opinions, and that he had retired himself
 “ only that he might have liberty to end his days in the
 “ exercises of piety, conformable to his secret dispositions;
 “ it was said he could not forgive himself the ill usage
 “ which so many brave Princes of that party, which the
 “ chance of war had put into his power, had received
 “ from him, their Vertue, which in their greatest unhap-
 “ piness shamed his fortune, had insensibly rais'd in his soul
 “ some sort of esteem for their opinions; he durst no lon-
 “ ger condemn a Religion, to which so great persons
 “ thought it their duty to sacrifice all that mankind holds
 “ most pretious: this esteem appeared by the choice that
 “ he made of persons much suspected of Heresie, for his
 “ spiritual conduct, as Dr. *Ca Calla* his preacher, the Arch-
 “ Bishop of *Toledo*, and above all *Constantius Ponce* Bishop
 “ of *Dresse* his Director.

C. T. p. 417.
call'd his con-
fession

“ It hath been since known, that in the Cell in which he di-
 “ ed at *St Just*, was filled of all sides with writings, wrote by
 “ his own hand, upon *Justification and Grace*, which were
 “ not much different from the opinion of the *Novellists*;
 “ but nothing so much confirmed this Report, as his Will,
 “ there were no pious Legacies, nor foundations for pray-
 “ ers, as made it so different from those of the zealous *Ca-*
 “ *tholicks*, that the *Inquisition of Spain* thought they had
 “ reason to be offended at it; they durst not for all that
 “ break out before the Kings arrival, but that Prince ha-
 “ ving signalized his first coming into the Country, by the
 “ death of all Abettors of the new opinion, the *Inquisition*
 “ becoming bolder by his Example, first attacht the Arch-
 “ Bishop

" Bishop of *Toledo*, then the Emperors *Praetor*, and at last
 " *Constant Ponce* ; the King suffering them all to be im-
 " prisoned, the people lookt upon his patience as the ex-
 " cess of his zeal for the true Religion : but all the rest
 " of Europe saw with horror, the Confessor of *Charles* the
 " fifth the-Emperor, in whose arms the Prince had de-
 " ceased, and who had as it were received that great
 " Soul into his bosome, delivered by the hands of his own
 " Son, to the most cruel and shameful of all punishments.
 " In fine, the *Inquisitors* in the process, having accused the
 " said persons to have had their hands in the Emperors
 " Will, they had the boldness to condemn them with it to
 " the fire : The King awakned at this Sentence, as with
 " a *Clap of Thunder*, at first the envy that he bore to the
 " glory of his Father, made him take pleasure in seeing
 " his memory exposed to this affront ; but having more
 " maturely considered the consequences of the attempt,
 " he by the safest and securest ways that he could choose,
 " hindred the effects of it, that so he might save the ho-
 " nour of the *Holy Office*, and make no breach in the Au-
 " thority of the *Tribunal* ; in short, the *Dr. Ca Calla* was
 " burnt alive, and with him the Effigies of *Constant Ponce*,
 " dead some days before in Prison : the King was con-
 " strained to suffer the execution, that so he might oblige
 " the *Holy Office* to consent, that the Arch Bishop of *Tole-*
 " *do* * might appeal to *Rome*, and that there might be no
 " more speech about the Emperors last Will & Testament.

But they left not there, for taking advantage of the cre-
 dulousness of that *Priest-Peekt* Prince *Philip* the second ;
 they never left imposing upon him that *Don Carlo* his son
 was dangerous to his Estate, and intimated too much fa-
 miliarity with his Mother in Law ; so that at length, the
 Prince, though heir apparent to the *Crown*, for shewing too
 indiscreet an indignation at that affront to his Grandfa-
 thers memory, and some other demonstrations of his ill

*C.Tr. ibid.
 He had not
 withstanding,
 his profits sea-
 son for life,
 so its humbly
 conceived that
 the vast reve-
 nues of that
 See were the
 best mediators
 for that unfor-
 tunate Pre-
 late.

* How far that Office had to do in it, I'm not determin'd; but its no great breach of charity to think, that those persons who would not spare the Hair apparent of his Catholique Majesty, would not be very scrupulous in attempting upon Heretical Princes, especially when the Inquisition preferred that barbarous and unnatural murder of Don Carlo, before the obedience of Abraham, and in a Blasphemous Zeal compared the King, all with one voice, to the Eternal Father, who had not spared his own Son for the salvation of mankind; now what sins will not they pass by for the advance of the Papal authority, when so black a crime has got such an extravagant encomium.
 De C. 7. 405. 416.
 De feres in vita H. 3.

sentiments of their tyranny, was given up to them, who did him only the favour to give him the choice of his death: the mischief ended not there neither, for the jealous Prince in a manner commanded his *Queen*, though great with *Child*, to be poisoned, to expiate the supposed Crime*: There was a design upon the *Queen of Navarre* and her son, afterward *Henry* the fourth of *France*, to seize them when they lived at *Pau*, by the villany of one Captain *Dominick a Bernois*, but by the kindness of the *Queen* before mention'd, the generosity of *Don Carlo* concurring, which might be one thing that cost her her life; it was discover'd, but what they failed in at that time, their *Factors* afterwards brought to pass upon one with a *knife*, and upon the other with *poison*; by this you may see what they would be at, none must make a *Will*, except they have a share, or else his memory must be exposed to contempt and scorn; for had the *Emperor* given according to his quality, a good sum of money for *foundations* for *prayers*, as my Author terms it, the *Will* nor any thing else had been questioned, and the *Dr.* had escaped *Spitchcocking*, and though the *Inquisition* is a stranger in most of the *Popish Countries*, yet this abates but little of the force of my argument, for who knows not that it is none of the *Popes* fault? When † *Paul* the fourth said that it was the principal *secret and mystery of the Papacy*, and at his last gasp recommended it to the *Cardinals*, exhorting them to *establish it where ever they could*; and his Successors have always been ready to shew their good will to it, witness the endeavours to introduce it into *France*, by vertue of the *Holy League*, under the ministrati-
 on of that bloody and perfidious Prince the *Duke of Guise*, and afterwards of his Brother the *Duke de Main*: How many horrid murders were perpetrated in order to it? but above all, the murder of *Henry* the third, by a *Jacobin Monk* at *St. Cloud*, is most admirable, for in the same room

at

at *St. Cloud*, where he amongst others had contrived the bloody *Massacre* at *Paris*, the greatest piece of villany and treachery that the world ever knew justified (except that of the *Mamertines*, upon their hosts at *Meffana*) was slain by a Monk for not being papist enough, though he had formerly so signalized it, by an Act so *Heroique*, that his *Holiness* thought fit to celebrate, by calling his Cardinals together, to give "*God thanks for so great a blessing conferred upon the Roman See, and the Christian World.*"

Sir W.R. l. 1.
270.

To omit many more notorious practices, it's very principles are inconsistent with Monarchy, for it sets up at the best two Supreams, like *Hobbs his two omnipotents*, which will like them too, be in a continual state of *disobedience* to each other, which is utterly inconsistent with the ends of *Government*.

DeCive.

Now we have a great deal of reason to submit, which they call *reconciling* our selves to the *See of Rome*, when we consider how the *Council of Constance* broke the publique faith, in burning of *John Hus* and *Hierom of Prague*, and as the *Diet at Wormes* would have done in the case of *Luther*, had not the *Prince Palatine Lewis*, used his power as well as reasons against it; and no wonder, when it is considered what *Paul* the fourth, *Decemb. 20. 1555.* in the *Consistory* afterwards declared, amongst other things, that it is an article of Faith "*That the Pope cannot be bound, and much less can bind himself, and that to say otherwise is manifestly heresie, and if any after that should say so, the Inquisition should proceed.*"

C. T.

C. T. 396.

I shall not say much of *Infallibility*, their second Staff or Pillar, because the pretences to it (one would think) cannot be very strong, when you consider that there have been about 30 Schisms in that *Church*, that is more than one Pope at a time, and *Council* against *Council* too in the Case, as that of *Basil* under *Felix* the fifth, against *Florence* under *Eugenius* the fourth, besides others, and all equally

2 R. 2. c. 3.

pretending, and I think with equal right too, to *Infallibility*, which is not much strengthened by the Act of Parliament that declared, that *Urban was duly chosen Pope, and so ought to be accepted and obeyed.*

Stillings of
Idol.Ham. annot.
Mat. 28.

Image worship, I shall wave as being (by an able Champion of our Church, sufficiently proved to be Idolatry, notwithstanding the nice distinctions of *Λατρεία* and *Δουλεία*, and shall speak first of *Transubstantiation*, as being the greatest, if not the only part of their Religion, that they are content to have the Scriptures extant for, but with what reason we shall briefly examine [*ἵνα ἵνα τὸ σῶμα μου, this is my body*]) it is here observable that the word *ἵνα* is not the Relative to *ἄρτος*, bread, but of the *neuter* gender, and consequently it is not here said, that this bread is my body (the body of *Christ*) but either indefinitely *this*, or *ἄρτος, φάγῃς, take, eat, this is my body*; this taking or eating is, or denotes my body, which is more fully exprest, *Luke 22. 19. This is my body which is given for you, do this in remembrance or commemoration of me.*

There are many other arguments made use of there by this Learned Doctor, to whom I refer those that desire further satisfaction in this point, whereby he does invalidate the *literal* and *carnal* meaning of these words so far, as you may as soon prove *Extream Unction* by them as *Transubstantiation*.

AAs & Mon.
218.

Now having done with the *Scriptural* part of it, it may not be amiss to tell you, that it is but a *Novel*, being but established under Pope *Nicholas* the second, against *Berengarius* in the Council of *Lateran*: Yet *Hildebrand* his Successor had no great faith in it, though so established, when he desired the Church to pray that God would shew by miracle whether *Berengarius* was rightly condemned or no, an argument of his doubting; but after he gave a special one, that he no longer doubted, though I cannot say it was any great argument of *Faith*, when in a fit of madness

madness he burnt the *Hoff*, because it did not give an answer concerning the success of *Henty the Emperor*: But since that doctrine, with a great many other worthy ones, hath been confirmed by the *Council of Trent*, which decreed that *Divine honor should be given to the Bread*. But no wonder if you consider the *Bishop of Quinque Ecclesiæ's* Letter, an eminent member of the Council, to the Emperor *Maximilian the second*; "*What good (saies he) could be done in that Council, where Votes were not weighed but numbred*; and a little after, *They were bireling Bishops, who as Country Bagpipes, could not speak but as break was put into them, the holy Ghost had nothing to do in this Assembly*. For it consisted of *Tituladæ's*, *Beardless boys*, *old flatterers*, *unlearned and simple*, yet fitted by their impudent boldness; generals of orders, names, nor things ever heard of in the primitive time, but they are the *Popes Mamalukes*, with whom he doth enslave a great part of the world, and designs the same to the rest.

Con. Tr. Sec.

13.

C.T. 84.

Ibid.

Now if the point of *Transubstantiation*, for which divine honor is given to the bread, come to be examined by reason, which is not wholly to be declined in matters of Faith, it will notwithstanding the Fathers of *Trent*, be found little less than a meer Invention: God Almighty requires a reasonable service of us, 'tis then impious to think that we must wave that faculty, by which we are distinguished from *Brutes*, in becoming his servants, as all men must, that believe that Doctrine: And though they pretend that the doctrine of the *Trinity* is as irreconcilable to reason, as the other, and yet not to be disputed; they may as well argue thus, the Doctrine of the *Trinity* is not to be comprehended by reason, Ergo the Pope is *Infallible*.

St. Peter on the day of *Pentecost* used other kind of Arguments, when 3000 were converted; for if he had said, instead of *God hath made the same Jesus whom ye have crucified both Lord and Christ*: that the wafer or piece of bread then

Acts 2. from
v. 6.

V. 13.

then shewed them, was the same *Jesus* that not many days before was crucified at *Jerusalem*, what would a rational man think would have been the sequel, they would have counted him at the best, as they did the Eleven, full of new wine; nay rather some of the *Zealots* would have stoned him, as they afterwards did *St. Stephen* and *St. Paul* upon a less occasion: Therefore no wonder if the *Jesusites* so often miscarry amongst the *Japaneses*, a very wise and rational people, when the strongest arguments to induce them to *Christianity*, consist in carrying a bit of bread in procession and worshipping it.

Rehear sal
transposed.Survey of the
West Indies.
197.

I'll give you one *Philosophical* argument for all out of *Father Gage* a late converted *Dominican*, hoping it may be as lawful for me to have a *Butt* at the *Pope* with the *Butt end* of a *Dominican*, as it was for *Merry Andrew* to have one at the *Church of England* with the *Butt end* of an *Arch-Bishop*; and that's thus, "When *Mr. Gage* was at *Portabello* in his return for *England* from the *West Indies*, "as he was celebrating *Mass*, and being devout in his *mento* prayer, a mouse came and stole away the *Waser*, "which being recovered from her by the help of some "Priests, though half eaten up, was a great motive for him "to rub up his *Philosophy* concerning *substance* and *accident*, and so resolved (as any reasonable man would) "that what was eaten up by the mouse, was no *accident* "but a real *substance*, which no *Papist* will be willing to "say was the *substance* of *Christ's body* (because of the absurd consequence) *Ergo*, it must follow it was the *substance* "of bread, and so no *Transubstantiation*: Besides it contradicts the *Philosophical Axiome*, *Duo contradictoria non possunt simul & semel de eodem verificari*, two contradictions cannot be verified both together, and at the "same time, for here in *Rome's Judgment*, the *body of Christ* "was gnawn and eaten, and in another place it was not gnawn and eaten. To this purpose *Father Gage*, and rightly

too; For nothing is more absurd then this Doctrine, for it implies *contradictions*, which are reconcilable neither to right reason nor to omnipotency it self, for that can do any thing but lye, that is, act *contradictions*: They'll tell you of many *miracles* about it, but the greatest I believe it's case is, that men, otherwise of great *wisdom* and *learning*, should so much deny their sense and reason, as to believe such a *notoriety* of contradictions and sopperies: And to compleat the absurd consequences of it, our senses are deceived too in their object, and that at a due distance; and if they be to be imposed upon in these *circumstances*, all and at the same time, their's an end of all *argumentation*.

Dean Tillotson.

To conclude, that opinion is hazardous even according to their own principles, for 'tis decreed under an *Anathema*, That the *Ministers* intention is necessary to the essence of *Sacraments*, and that the *Minister* who is in mortal sin giveth not the true *Sacrament*, and that certainly made the condition of Henry the seventh *Emperour*, very lamentable, being *poison'd* by a *predicant Fryer* in the *Sacrament*, and damned too, for committing *Idolatry*, in worshipping the *elements*, for though the *Priest* might have a right *Intention* in the consecration, yet no man can excuse him from mortal sin in the *Execution* of so *nefandous an act*; but it may be objected that the *Pope* who was then at enmity with the *Emperour* directed it, and then the intention was right, and no mortal sin in the *Priest* neither; and so the good *Emperour* that was *poison'd* in the simplicity of his heart, might get to *Heaven*, especially if the *Pope* would have put to his helping hand, as he did to *Father Garnet* the *gunpowder* man, who died in a worse cause, though not so much out of the *Popes* favour; and so the heavenly *Crown* would make him ample amends for the loss of his *Earthly*.

C. T. Sess. 7.
Cap. 11. 12.

Fullers Ch. 7
Hist. l. 10. p. 414

And

And here I cannot but admire the great Prudence and Piety of the late Act of Parliament, which I know has been much misconstrued by the malice of some, and weakness of others, who seem to intimate that the Parliament has declared the Sacrament to be meer bread and wine, according to the opinion of the Sacramentaries, which is most contrary both to the words of the Act and the Doctrine of our Church; for the words are these, *I do believe that there is not any Transubstantiation in the Sacrament of the Lords Supper, or in the Elements of Bread and Wine, at, or after the Consecration thereof by any person whatsoever*; which clears the point to the meanest capacity, that nothing is affirmed, nor nothing denied but *Transubstantiation*, Not *Con-substantiation* it self, the known opinion of the *Lutheran Churches*, although as little believed amongst us as the other; so that it is evident that this Act, pen'd with all the modesty that became dutiful Sons of our Church, and the wisdom befitting most worthy Patriots, was not intended to define Doctrines, but to distinguish persons.

The next point to be examined is *Praying to Saints*, crept into the *Church* before, but confirmed by *Gregory the Great*, *An. Dom. 590.* which is not only against the command of God, but more then probably lost labour, for the Scripture tells us, that *Abraham knows us not, and Israel is ignorant of us*, and 'tis rational to believe that they are in as great a state of *Bliss*, as *Tho. Becket, Dominick, St. Francis, or Ignatius Loyola*, who was a Gentleman of such behaviour, that a *Country Justice*, and no *Adam Overdoe* neither, would have whipt for his good breeding, as any body will believe that peruses the life of that glorious *Saint*, and indeed so it was done by a *Spanish Governor*, to meliorate his understanding in the *Ethiques* of putting off his hat to a *Magistrate*: yet all are solved by *miracles*, which are such that all the *Romances from Grand Cyrus to*

Tom

Tom Thumb put together, compared to them, may pass for *Classical* history: To omit the 200 *miracles* wrought by *Ignatius* after his death, I'll give you a short story out of *Father Cressy*, *St. Piran* sed ten *Irish Kings* and their *Armies* Ch. Hist. 195.
with three *Cows*; raised dead men and dead pigs to life.

Now I wonder what should come into his *politique* pate, to stuff a book with such *Tales* as these, in order to the propagating any opinion soever, now *Miracles* being commonly wrought at the *Intercession*, or by the merit of some *Saint* or other, adjust the praying to them; but they being such as are greater then any that the *Apostles* or our *Saviour* himself did, and to no purpose commonly, as *St. Bennet* mending a Sieve by miracle to save two pence, and throwing the *Helve* after the *Hatchet* Ex leg. in vi-
into the water, miraculously bringing them together a ta Ben.

gain (which either made good or gave occasion for the Proverb) may justly bring them under the suspicion of *Romances*, not to say worse; many tricks have been done by combination, which have amazed the credulous people, not having the privilege or opportunity, or perhaps skill, for an Inquisition or search, and therefore pass among some devout ones (that have more Faith then reason) for miracles of the first *Magnitude*: To omit the ancient ones I will give you one of a late date. "About seven years ago, a Priest nigh *Limbrick* named *William Sack-*
"vel had for 50 s. hired a woman to pretend her self a Cripple
"from her birth, and that she had a Revelation; that if she dipp
"her self in such a Well, whilst a Priest said Mass by the place,
"she should be recovered: The Plot thus laid and according-
"ly executed. she comes halting to the Well, but returns out
"of it perfectly sound, which was a miracle to the people, and
"got the contriver a great Sum of money, and confirmed many
"in their Superstition: after some time the woman had some
"remorse of conscience and came to the Author of this Relati-
"on, o confession, in order to absolution, which he would not

Frier. Egan.
Fran. conv. p.

15

"grant, till an account of the cheat should be given to the
 "Congregation, which she did accordingly.

Mat. Paris 880
 Lett. 9.

Yet for matter of Fact, against which there's no arguing they will tell you, both out of *History* and by daily experience too, that many have been recovered out of desperate sicknesses by having a piece of the *Holy Cross*, or

* But of all *reliques* the most admirable is the Hem of the Carpenter *Joseph* inclosed in a Set of boxes, to be seen at *Nantz* in *Britany*, the first a Wainscot, within that a Silver box, within that a golden, or guilt box, within that a Chrystal box, containing a wooden plain one, visible through the Chrystal which contains the Holy Hem, and reason enough for so many boxes; for if it should get loose after so many hundred of years confinement it would be as boistrous as the Liquor so fam'd by a Poet of our own, when,

*It bounces, foams, and froths, and flitters
 As it were troubled with the Squitters.*

Virg. Travesty l. 1.

* Pet. Ga. in Diog. Laer. an imad. p. 739.

some other * *Relique* applyed to them and therefore those things are not to be derided: In answer; I will give you the reply of *Diagoras* of *Samothrace* to a friend weakly though truly arguing for providence, from the pictures of a great many persons hung up in a certain *Temple*, that had by prayers escaped Ship-wrack; * *Ita fuit, illi enim nunquam periti sunt qui naufragium fecerunt, in marique perierunt*: Very likely; for there are no pictures for them who have suffred Shipwrack, and are lost in the Sea; So they generally apply to all sick persons, some *relique* or other, and if any live, 'tis forsooth by the *merit*

and *intercession* of some *Saint* or other, but if the party dye, then no story of the *Application*; Paralel to this the *Portugals* have a custom, after praying to St. *Anthony*, to give them a good wind, to attempt, or bind a little *Image* of the *Saints*, but commonly upon the *Pilot's* intercession, who passes his word for the *Saint*, telling them, *he is so honest he will do it without being bound*, they forbear; A barbarous *superstition* (says my Author) but yet such as sometimes through the Faith, and simplicity of those that practise it uses to be heard, a very worthy observation and fit for Pope *Urban* viii. his *Chamberlain* of honor: As the *Heathens* had their particular Gods, for particular things, as *Cuna* for Cradles, *Hebe* for Youth, *Morpheus* for Sleep, &c.

Travels of
 Ped della val-
 le into the
 E. Indies. p.
 550.

ibid. pag. 218.

so they with an equal reason, as well as devotion, have their Saints for particulars, as to offices, persons, diseases, callings, Countrys, and brute Animals too, as *St. Patrick* for Ireland, *St. Luke* for Painters, *Sr. Hubert* for hunters, *St. Gertrude* for Rat-catchers, *St. Clare* for sore Eyes, *St. Roch* for Cobblers, *St. Iue* for Lawyers, *St. Gallus* for Geese, derogating thereby from the worth and honor of those blessed *Saints*, as if they could not, and that implies *weakness*; or, as if they would not, and that implies *spight*, benignly concern themselves in the general affairs of mankind.

One especial *Argument* they have for the truth of their Religion, especially against us, the many severities, in order to mortification that many of their orders impose upon themselves, but if they would consider, that herein they are quite out-done by the *Chinese* and other *Eastern Idolaters*, and that *Baals Priests* had no great applause from the *Prophet* for the like, they would not much press that point: *Lucian* tells us of strict *severities*, that the *Priests* of *Hieropolis* a Town in *Syria* were gueldded; Now if there was so sharp a ceremony to their admittance into *England*, It would keep this Land as safe from them, especially the *Jesuits*, as the flaming *Sword* did *Eden* from our *Ancestors*.

Thus have I hinted the most considerable *Doctrines* of that *Church*, for *Purgatory*, *Prayers for the dead*, *Indulgencies*, or *Pardons* for forty thousand years to come sometimes, are but, as indeed many of the rest, the wanton *excesses* of *Infallibility* which was not in *Pope Alex. vi.* when he was poysoned by mistaking the cup of Wine, that he and his hopeful Son *Cesar Borgia* had prepared to poyson *Cardinal Carrete* with. I will now superadd a little of their *Principles* of morality, which are such as cannot be grateful to Society; for the *Jesuits* have found out a way by directing the *intention* to sanctify the most

F.Egan,

Flagitious act imaginable, I will not excuse their other orders neither, for a *Franciscan* lately converted declares thus, *I thought it a meritorious action to murder either Prince or Protestant Subject, provided I was commissioned so to do by the Pope* : And this cannot be concluded to be a single opinion, when one considers the Assassinations of the two *Henrys* of *France*, though *Papists*; the many attempts upon *Queen Elizabeth*; the *Gun-powder Treason*, and the late *Rebellion* in *Ireland*, none of which was ever yet by any *Publique* instrument of that Church disavow'd. Now comparing all what has been sayd together, it will be easy to determin what *Religion* makes most for a peaceable conversation, and that I am sure is the true *Interest* both of *Prince* and *People* : Now considering what hath been discours'd on, you will conclude I suppose, that penal *Laws* about *Religion* will be given in *Charge*, which some kind natur'd man, may perhaps say were made only in *terror*, and therefore not to be strictly executed, but as that is but a weak *Argument* to defend those *Felonies*, that are made so by *Statute*, so ought it not to be of more force here, for the *Magistracy* is rationally in point of prudence, though there was no other obligation bound to do it : For the *Congregations* or troupes of *Disinters* filling every day by reason of the *Itching* ears of the *Populace*, especially the *Independants* may possibly encourage their *Leaders* by their number (that being the ordinary way to take measures of strength by) to attempt upon the *Government*, which we have reason to think not impossible, when the attempt of *Venner* and his complices with that of the *Anabaptists*, a tribe of the *Independents* upon *Germany*, is considered; and all *Catholicks* do agree, it is as lawful to levy war against this *King*, as it was against his *Father*, and though something may be pleaded for those *Sects*, if any such be amongst us, that like the * *Brahmans*, or *Banians* amongst the *East-Indians* hold it

it sin to destroy any creature though of never so *mischievous* a kind, and strictly practise it even in their diet, yet nothing can be said for such, who like the *Mahometan Dervices* hold it an acceptable service to *God*, if not *meritorious*, to destroy any person of an *erroneous persuasion*, as they count all who are not of their *Judgment*.

And as at the *Council of Clermont* about the holy War, ^{Holy W. c. 8: l. 1.} *God* willeth it, so to encourage you further in your presentments, the *Bench* says, the *King* willeth it, which is sufficiently made out, when you consider the *Law*, for as there is no ordinary way of knowing *Gods Will*, but by the *Scriptures*: So the most proper way of knowing the *Kings will*, especially at this *distance* is by his *Laws*; From whence is that *Principle* in *Law* that the *King can do no wrong*, because he is still presumed to act the *Law*, which is the only true *Standard* of wrong and right. 'Tis true it was a *maxime* amongst the *Civilians*, ^{Ulpian:} when the *Government* was arbitrary, *Quicquid placuit Regi, legis habet vigorem*, Whatsoever pleases the *King*, has the force and vigor of a *Law*: But such is the happy constitution of our *Government*, his *Majesties Grace* concurring that it may pass for a *Maxime* in *England*; *Quicquid est lex, Placet Regi*, whatsoever is *Law* pleaseth the *King*, which his *Majesty* hath sufficiently evidenced, by not attempting in the least, upon either *Religion*, or *property*; The *Laws* being the *King* of *Englands Edicts*, by which he reigns more in the hearts of his, then others over the *fortunes* of their *Subjects*.

You are therefore to present *Recusants* of all sorts, because disobedient to the *Laws*, under which we enjoy more happiness than any *Nation* whatsoever.